11: Born--175-176 (1903) 1904 Woleaians
116, 131 Woleai

The Oleaï Islands belong to the West Carolinian and Palauan district politically. They are situated about 380 nautical miles to the east of Jap, and form part of the island group which extends from Palau to the Marshall Islands over an area of more than 40 degrees of longitude. They comprise 21 islands of varying size. Only eight of them, the largest in size, are inhabited, although all of them have abundant growths of coconut trees and tall breadfruit trees. Raur, Paliau, Oleaï, Marijong, Tagaulap, Saliap, Utagal, and Falalis are the islands which are inhabited.

The islands form two semi-circles which meet at Tagaulap Island, in such a way that they form the arabic numeral 3. The opening of the 3 forms the passage to the inner lagoon.

Through this large opening in the reef, the lagoon is exposed to the southwest monsoon, so that this wind causes a rough sea within the harbor. There are also many reef banks scattered throughout the harbor. One of the most dangerous of these is situated to the northeast of Motogosu (Motagu) Island. During stormy weather, which is frequent during the time of the northeast monsoon, the sea here is very rough; it swells and there are breakers and strong currents from all sides.

There are two narrow passages which are navigable for canoes and small craft, one between Fareiles and Jalangigereil, the other between Tagaulap and Marijong; the latter has more depth. Near this, towards Tagaulap, there are breakers [176] even during calm weather. During the northeast monsoon the surf is strongest at the apex of each of the two semi-circles.

11: Born--176
116, 437, 651

(1903) 1904

Woleaians
Woleai

In former times the people of Oleaï went on frequent expeditions to Gatschbar to make their tributary payments, consisting of woven mats, Gau, the gold of Jap, and ornaments, as the people of Ululssi still do today. In our time, however, world trade has modernized communication among the Micronesians. A few months ago, the head chief, Follebu, went to Oleaï on a trade schooner to survey his territory. He also levied a tax of 17,000 coconuts on his subjects; this tax is collected by an American company which gives the chieftain its equivalent in European articles of trade, which are worth about 150 Mark.

11: Born--176
116, 621, 173

(1903) 1904

Woleaians
Woleai

All the natives have their houses along the coast, on that side of the islands which faces the inner lagoon. There are no visible boundaries, although there are separate communities. There are about three or four villages, each with its own chieftain, on each island. There is no head chief within the atoll, not even a "first among equals". The actual head chief is the chieftain Follebu, or rather his father Bugolrau, in Gatschbar on Jap.

There are several legends concerning the origin of this political dependence on Jap. One of the most common variants is the following: Once a woman from Oleaï lost her course and was stranded at Gatschbar. She was received hospitably, and, when the winds changed, some people from Jap provided her with the necessary supplies and took her safely to her native island. The peaceful people of Oleaï recognized their superiors in these armed, warlike men who had saved the woman, and accepted them as their masters. The consciousness of their dependence is deeply ingrained in the natives of Oleaï. They believe that if they should secede from Jap and break faith with their head chief, a huge tidal wave would wash away their island.

11: Born--176
116, 132

(1903) 1904

Woleaians
Woleai

About 15 or 20 years ago, at the time of the southwest monsoon, a tidal wave swept away the entire southern tip of Tagaulap, together with all the houses, coconut and breadfruit trees on that section, although no lives were lost; this island is most exposed to the rough sea of the southwest winds. Today the tip of the island consists only of sand, and nothing is left but the bare branches...

Even today, however, the peoples of Oleaï still go on sailing expeditions which take them as far as Ruck to get Reng, the [177] pulverized roots of the curcuma plant which is the money of the Oleaï, in exchange for woven mats, ornaments, and canoes.

During my stay there, a fleet of 10 canoes was expected every day; they had departed for Puluad a year ago. Unfortunately I was not able to wait for their arrival. I did see, however, the arrival and departure of canoes almost every week. They went back and forth between the island and Faraulip, Ifaluk, and Aurepik. The people of Oleaï have close economic and family ties with these three island groups. There is a constant exchange of articles of trade and even of persons among them. Because of the many intermarriages they are all closely related. Aurepik is a distance of 80 nautical miles from Oleaï, Ifaluk is 40 and Faraulip 100 nautical miles distant.

11: Born--177 (1903) 1904 Woleaians
116, 142, 101 Woleai

In physical structure, dress, language, and customs, the Oleaï natives belong to the Central Carolinians. They are closely related to the natives of Truk, Ululasi, Lamutrik, Satuwal, Sorol, Sonsol, Atogui, and Merir.

For the most part, they are of medium size and slender build; their skin is lighter than that of the people of Jap, and their features are regular and attractive. Their iris is dark brown, the conjunctiva bulbi has a yellow tinge and pigmentary spots. The shades of hair vary from dark brown to almost black, but the children are often dark blond; many of them have curly hair. Many of the women are as tall as the men. Frequently they have beautiful, well-proportioned bodies. The men have only a very slight beard.

11: Born--177 (1903) 1904 Woleaians
116, 502 Woleai

It frequently happens during stormy weather that a canoe is overturned...In that case, some of the men hold on to the food supplies, coconuts, breadfruit pudding, dried fish, etc., while the others turn the canoe over and swing it from side to side to bail out the water. Then they sail on, although the same thing may happen again within a few hours. Fortunately, few lives are lost on these daring trips. If a canoe loses its course, it usually drifts to another island, to Ululasi, Jap or Sorol.

The men wear a narrow loincloth, tor, which is worn like that on Jap. Formerly this consisted of a narrow mat, but today most of the younger men use blue and red cloth; red cloth especially is very popular. When they wade in water that reaches above the hips [178] they remove the loincloth. Children of both sexes wear no clothes until they are about five years old.

Although the dress of the men is very simple, their ornaments are even more colorful and varied than those of the Jap natives. They often wear a wreath of fragrant white and red flowers, which they wind around an elaborately carved comb, makal. The white blossoms are taken from the Ut trees (on Jap they come from the papaya trees), the red blossoms from the Sorr trees. They wear two or three necklaces made of coconut shells cut in the shape of rings, tagag, or of small disks of Gau (chamotsch, feipar, lamoluk). There are also bracelets, worn around the wrist made of the green fronds of coconut trees, lag, or ankle bracelets made in the same way. With these, they also wear bracelets made of tortoise shell, botschall, or small disks of sea shells, chamelat. The latter come from Aurepik and Sorol; they are never made on Oleai. One very rare ornament, imported from Puluat, is a belt, worn either around the stomach or around the neck, which is made of large rings cut from coconut shells, tagag.

Besides these ornaments, the natives also use the valuable Reng (Rang) which they rub into the entire body several times, and coconut oil, loi, which they rub into their hair until it shines.

The lobes of their ears are distended so that they often reach halfway down to the shoulders. On these they wear ornaments of all kinds, from the ordinary rings of coconut shells, tschi, to the valuable Gau disks, fol Aurepik, as well as the strange pendants made of the vertebrae of sharks. Most of the natives wear their hair short, I saw only a few men who had tied their hair in a knot behind the head, following the custom of Jap.

Most of the older women also wear their hair short, but the young girls prefer curls. The wreath as a hair ornament is also very popular among the women, and they wear it almost constantly. Sometimes they wear a fillet made of yellow fiber, marmar, instead. Their necklaces are small, and consist either of Gau disks or of rings made of coconut shells or tortoise shells. They wear numerous earrings made of rings cut of coconut or tortoise shells in all sizes. They wear bracelets made of grooved tortoise shell bent to the proper shape; sometimes, less frequently, they are made of coconut shells or disks made of sea shells strung up together. There is also the bracelet which is the favorite of the girls on Jap; this is made of the hinge of jagoiok shells. The natives of Oleaï copied this ornament and the method of making it from the Jap natives, so that the term jagoick has been taken over into the language of Oleaï.

The women's dress consists of a woven mat, [179] gapalepal, which they wind around their hips. When they sit down they push the front part of the mat between the upper legs. This garment encloses the hips and legs so tightly that the women all have a strange, stiff and mincing walk. The garment of the young girls is more comfortable. This siwesiw does not require as much labor as the mats of the women which have to be woven. A short apron, attached to a belt worn around the region of the navel, hangs down in front and back; this is made of fresh green leaves. They also wear a narrow strip of leafy material, chatiletach, between the legs. Today some of the young girls wear grass skirts, jungejung, similar to those worn by the Jap women, except that there they are wider and are made of several kinds of leaves and grass, while the skirts here are made of coconut fronds which have been cut into strips.

All the women wear a belt around the hips; this may consist of any kind of material. Often it is made of hairs which are plaited, tschiim, but usually it consists of three or four strands on which black beads made of coconut shells have been strung up, tartar. The strands are held together by small white disks made of shells, maijal shell. These disks are called pak and are made on Oleaï. Several holes are drilled into them; they are inserted into the belt at regular intervals. There are usually nine disks in one belt. The belt is tied into a knot at the stomach; the strands, which consist of coconut yarn, are twisted together. I saw one beautiful belt of this type, more valuable than the type commonly worn. Rings made of polished tortoise shells had been substituted for the

coconut beads, and Gau disks which had been polished a dark red were inserted in place of the white shell disks. The jil is worn only at special occasions. This is not the property of one woman; it is a family heirloom, and may not pass out of the family without the permission of all its members. This ornament is an admirable example of Micronesian art, and shows a great deal of taste and aesthetic feeling. It is made on the islands of Ululssi, Feis, Aurepik, Ugulu, and Sorol, where the people of Oleai buy it in exchange for mats, canoes, and food, The best jil are made on Aurepik. They are about 60 to 70 centimeters long, and 4 or 5 centimeters wide; they consist of shell disks and coconut beads strung up on nine strands which are held together by ten tortoise shell buckles, pak-ele-jil. The basic pattern is always the same, with only a few slight variations in details: there are two black areas with a [180] white line through the center, three smaller areas with a black line through the center, and two white areas at each end with a black cross, which again has a white area in the center.

The value of these belts varies considerably, depending on the care with which the work has been executed and on the type of materials chosen. The most highly valued belts are those which have black beads made of tortoise shell rings. These are made on Ugulu and Aurepik. Those made on Sorol and Feis have the lowest value. Here the separate strands are shorter and they are not held together as firmly as in the other belts, and the beads are not made with as much skill and care as those on Aurepik.

11: Born--178-180 (1903) 1904 Woleaians-3
116, 291 Woleai

Both men and women wear the hat made of pandanus leaves which is worn on Jap. Here it is called tscholifatsch.

Among the buildings of the Oleaï Islands, there are first of all the large houses, fal. Here the men spend the larger part of the day and night, a custom which is also found on Jap. However, the women and girls are also permitted to stay in the large houses, and the custom of keeping mongol, hetaerae, is not known here; in these two respects the houses here differ from those on Jap. There are two kinds of community houses. One, called falepai, is erected on large, rectangular wharfs, which jut out into the water several meters from the beach. The style of these falepai is reminiscent of the bâwai on Jap. The former, however, are small, and the timber used is not as good; they are made of wood from coconut and pandanus trees. The houses are used to store sails, nets, weir baskets, and mats. At night the natives light large fires within and in front of these houses, so that they provide a cool shelter, with fewer mosquitos than the houses on the beach. The inhabited islands each have one house of this type, Utagal and Falalis each have two.

The other type of community house, faloa, is used during the daytime, and serves as a place for work. There are three or four of these on each island, except for Tagaulap and Marijong, which have only one. These houses are nothing more than large, open halls without front or side walls. A sloping roof which nearly touches the ground takes the place of the side walls. The front and back are open. Here most of the canoes owned by the people of the surrounding villages are kept, both the large canoes used for deep sea sailing and the smaller craft which is not used very much today, as well as sails, nets, and weir-baskets. During the day the men build or repair canoes in this house, or they plait weir baskets or make nets. This is also the place where the fish caught on a common fishing expedition are distributed among the individuals....

The house for menstruating women, im-mel-jagobung are not isolated and far removed from the dwellings as are those on Jap. They are situated within the village. The houses for women in labor and for women lately confined, im-mellipel, are built anew for each individual case; these are situated as far as possible from the village, mostly on the beach.

There are also a few storage houses for coconuts, im-motscho, made of wood from breadfruit trees. These have a very solid build and have a more attractive appearance than most of the dwelling houses. They are scattered among the bushes. Recently the natives have erected small sheds for the canoes, (thapal, a term which in the language of Jap means house for menstruating women), but these consist of plain rectangular huts,

covered with leaves; they do not resemble the complex structure used for the same purpose on Jap.

11: Born--181 (1903) 1904 Woleaians
116, 342 Woleai

The dwelling house, im-molut, of the Oleaf natives stands in about the same relation to that of Jap as a hut does to a mansion. It has the appearance of a temporary shelter which even a slight gust of wind might blow away. The walls and the roof are made of coconut leaves. There are no foundations, no floor, and no partitions dividing the inside into separate rooms as there are on Jap.

Recently, however, the natives have built more substantial houses, probably under the influence of the Jap natives. These have regular planks and walls made of the wood from breadfruit trees, im-pap.

Some houses have a small veranda, im-mal-paloi, which is separated from the interior of the house and surrounded by partitions made of leaves.

The yard around the house is kept very clean. Usually it is covered with coral pebbles. The adjoining buildings are cookhouses, malam. There are no separate houses for women and girls as there are on Jap; the entire family ...which usually includes a number of unmarried female relatives, most of them older, live together in one small room.

There are two basic types of canoes, which again have two subdivisions each, those used for sailing and those used for rowing. The generic term for canoe is w(u)a. The canoes for rowing are privately owned; of these, some are built for one or two persons, tschosmal, and some are larger, accomodating 11 or 12, wafetul. They are made of wood from breadfruit trees, and the separate pieces are lashed together with coconut yarn and glue. This glue is made of burned pulverized coral lime, ashes of coconut shells and the juice of fatsch roots. The two outrigger, tamur, poles are placed in the center of these canoes [182]; these are forked and are set into the outrigger and made fast with coconut ropes, golgol, tied in elaborate knots. In the small canoes, a board made of wood from the breadfruit tree is placed over the outrigger poles to be used for sitting. The large canoes have eight or nine narrow benches for the men who are rowing, and a rectangular wooden platform with a reenforced edge, faref, which is used to store equipment and supplies; it takes up half the length and the entire width of the canoes and is placed on the outrigger poles, toward the outrigger and outside of the canoe proper. The canoes are equipped with short paddles which are easy to handle, fatel; there are made of safang (Calophyllum) wood and are slightly curved at the points.

All of these canoes have an attractive, slender shape. They have forked end pieces like those of Jap, rassim. On Jap there are no canoes for rowing; they are very handy for the people of Oleai, however, who use them for short trips among the neighboring islands.

11: Born--181-182 (1903) 1904 Woleaians -2
116, 396, 501 Woleai

The natives here are experts in the construction of canoes for sailing. There are two types of these: wamar, small canoes used within the lagoon, and waluwe, the large canoes used for deep water fishing and for the large expeditions to Ruck. By European standards, these large canoes are also quite useful for shorter trips. There are wide benches with back rests, falak, in the center of the canoe; for protection from wind and rain on longer journeys, there are huts, geimeru, on the outrigger.

The natives use carefully finished blocks of wood for the tackle. They learned this device from merchant ships; on Jap it is still unknown.

11: Born--182 (1903) 1904 Woleaians
116, 262 Woleai

The diet of the natives is chiefly vegetarian. Coconuts, nu, are a staple food; during the long periods of cold at the time of the northeast monsoon when the winds are too strong for fishing expeditions, coconuts are often the only available food for two weeks or more. Next to the coconut in importance is Lack, here called bulak, which is not as abundant on these islands as on Jap. Only women may dig the hard, small root of this plant; they must do this before sunrise, and they must abstain from sexual intercourse and from smoking the night before. All the Lack fields of all the islands together (Tagaulap is the only island which does not have a Lack field)are not enough to yield a supply of this food for the entire population.

A favorite recipe of the Oleaï women consists of slices of Lack cooked together with coconut scrapings; this jarong keeps for one or two days.

Another staple food is breadfruit, mei. This is used for the marr recipe. The fruit is pared before it is quite ripe, sliced, and put into a basket made of coconut fronds together with the seeds. The basket is then placed in a shallow groove lined with the leaves of breadfruit trees and covered with large pieces of coral rock. They are left there for several months, and the leaves are changed several times. When they are taken out, the breadfruit pudding has a yellow color, a strong, unpleasant odor and is full of worms and larvae. The pudding may be left in the groove for as much as a year. The method of washing this marr is the criterion of a good cook. It is then placed in clean, woven mats and made into a paste with sweet toddy (the juice of the florescence of coconut blossoms) and coconut oil, and is then ready to be eaten.

There are also bananas, wuitsch, pandanus fruits, wele-fatsch, papayas, gatoruk, and jabatsch (abiutsch on Jap) fruits, which have a very unpleasant odor: these are not consumed as much as the foods mentioned above as they are not found in such abundance. There is, however, a reddish fruit, somewhat like an apple, called arefas on Jap and faliap on Oleai; the season for this is December and January, and it is a favorite food, especially among children. These are stacked up on wooden poles by the dozen. They are said to cause digestive disturbances in older people, but they are believed to be very healthy for young people. I myself found that one of these fruits may cause a slight feeling of nausea when eaten on an empty stomach, but that after a meal a dozen may be consumed without any harmful effects. Judging from their taste, I should say that they have a high content of tannic acid. It should also be remembered that arefas plays an important part in Jap medicine.

In the consumption of animals, fish (ik here, nik on Jap) are, of course, one of the chief foods. If a large number is caught on a fishing expedition, there is a great rejoicing among all the natives and they hold large banquets. They dry those fish which they cannot eat. On calm nights, fires may be seen all along the beach; the fishermen and their families roast their fish and eat them immediately, whether they are hungry or not.

There are very few pigs, silo, and chicken, maluch, today; the former especially

are very scarce. Formerly they existed in [184] abundance. One reason for this is that more boats visited the island formerly and payed high prices for pigs and chicken, another that the pigs caused great damage to the Lack plantations and the marr grooves, and, finally, that a large number of chickens were consumed by patients during the epidemics. Today there are probably less than a dozen pigs in the entire atoll. Pork is sometimes cooked in large pots, as is customary on Jap, but more often large pieces are roasted over a fire.

Several varieties of clams and turtles, uong, are also popular.

11: Born--184 (1903) 1904 Woleaians
116, 273 Woleai

Besides water, the natives drink the juices of young coconuts, tschalelu, especially toddy, which may be sweet, gatschimem, or sour, faloba. The sweet kind is not intoxicating, the sour kind is very intoxicating and has an immediate effect. The men climb the toddy trees every morning and evening and take down the full bottles. After the first cut into the core of the tree, it takes about two weeks to accumulate a sufficient amount. There are many trees which never yield good juice; this is ascribed to the kind of cut used and to the sharpness of the knife. A coconut shell is suspended below the place where the tree has been cut. The shell has a hole in the bottom, and the juice runs through this into a bottle attached directly under the shell. Sour toddy is made of fermented sweet toddy. The juice drips into a coconut shell and is left thus for several days; from time to time the sediment is poured off. After three days the toddy has intoxicating properties, which are increased if the shell is not cleaned. Sour toddy causes intestinal disturbances and is one of the factors causing dysentery, a disease which is especially violent in Oleai. Although the preparation of this drink is now against the law, there are still many natives who drink it. One chieftain told me, "You white people have beer, wine, and rum to get intoxicated, we have toddy for that purpose."

Besides the construction of houses and canoes, the main task of the men is fishing, seloch. They go fishing both within and outside of the lagoon, and they use spears, koboi, fishhooks, bau, fish-traps, buiau, nets, jedeng, and weirs, kassutsch.

When they use fishhooks, the fishermen, most of them boys and young men, stand up to their chests in the water. The bait consists of pieces of coconut or marr. The hook, cho, is attached to a line which is tied to [185] sticks 1 or 1 1/2 meters long. Formerly the fishhooks were made of shells or tortoise shell. Today all the natives get both the hooks and the lines from traders.

The fish-traps vary considerably both in size and in shape. Divers place the baskets in the water and then take them up after two or three days.

Often, if nets are used for fishing, all the inhabitants of the island help. The net is spread out into a semi-circle, and men and boys swim along the periphery and hold it taut; I noticed that the oldest natives, including the local chieftain, were stationed at each end to pull it toward the land. All the rowing canoes which are available are posted around the net. The net is dragged slowly toward the shore with much noise and shouting. The result, however, usually does not correspond to the amount of time, labor, and noise that went into this work. I observed several occasions at which not more than 20 fish were caught. At other times there may be a large number of fish. I was told that one of the natives of Paliau Island had caught several thousand skibijaks (jaringab) at one time, this fish apparently is similar to the salmon and is large and tasty.

Weirs are seldom used. I saw only one, constructed like those used on Jap, which was made of large pieces of coral rock and had been placed in the outer lagoon by Tagaulap Island.

Flying fish, tülimingar, are caught at the same time and by the same method as on Jap. During the period from February to May, the men go out at night with their torches to catch large numbers of flying fish in circular nets. At this time, the same rules apply to the fishermen as on Jap; they may not have sexual intercourse or sleep in their own houses.

It is said that the custom of catching flying fish was introduced on Jap by Ululssi and Oleaï.

There is one kind of fish, the bright red bolé, which the natives of Oleaï never eat; it is taboo for them. The people of Jap eat this kind, although they do not consider it a delicacy.

When a canoe returns from a fishing expedition, everyone on the beach runs away and hides, [186] from the fishermen. After the men have landed by the large house, they go to the fireplace in the hall of the house, hold their finger into the flame, and touch their tongue. As soon as the people in the bushes see this, they emerge from their hiding place and the fish are then distributed.

11: Born--186 (1903) 1904 Woleaians
116, 285, 142 Woleai

The women also plait all kinds of mats, handbags, and small pouches in which tobacco, tinderboxes, kindling implements, and all the other small articles which the natives carry about with them may be kept. Betel, however, and the articles that go with it are missing; the Oleaï natives do not chew betel and therefore have beautiful white teeth.

11: Born--186 (1903) 1904 Woleaians
116, 304 Woleai

Today, no one except the older people is tattooed over the entire body; the younger people only tattoo their arms and legs. Latin letters, crosses, and fish are popular patterns; the fish designs are tattooed in a long row from the hips to the ankles. The technique of tattooing is the same as that on Jap. The patterns used for tattooing the entire body closely resemble Kubary's drawings of the patterns used on Sonserol.

11: Born--186 (1903) 1904 Woleaians
116, 462 Woleai

The main task of the women is the preparation of food and the weaving of mats. The people of Jap consider the women of Oleai very lazy, but that is doing them an injustice. Most women and girls are busy from morning till night.

Formerly the women used pots which were made of large sea shells; today most of them use iron pots for cooking. They keep food in wooden plates and oval-shaped dishes; these have no supports or ornaments of any kind.

The women and girls are also expert at handling the canoes for rowing; they have as much endurance, and they paddle as quickly as the men. I have seen many of them row out beyond the lagoon without men.

The most difficult task of the women is weaving, which they do with great skill and taste. This is very slow work and requires a great deal of patience. It may take months to weave a single mat. Even the preparation of [187] banana and hibiscus fibers, cleaning and dyeing them, takes a great deal of time and care. The loom, paap, is attached to a belt, talletói, worn by the weaver. The sword, which beats down the weft, is made of black jengi wood which has a high natural polish; the term for sword is gopóp (opóp on Ruck). The term for shuttle is gasáp (asáp on Ruck).

They make narrow belts for men, wide mats for women, and large plain mats which are made of hibiscus fiber; the mats used for clothing are made of banana fiber. These large mats are used as a protection against mosquitoes and as a cover for the marr paste after it has been washed.

The pattern most frequently used is black and white longitudinal stripes; there are seven black and six white stripes. There are more attractive mats, which have three narrow black vertical stripes in the center and horizontal stripes at the ends. There is a large variety of horizontal patterns; I have never seen two that were identical.

Recently, a few women have been using red aniline to dye the fiber.

The average price of a mat is approximately equivalent to one Mark.

11: Born--187 (1903) 1904 Woleaians
116, 515 Woleai

The women of Oleai are very particular about cleanliness. They go into the sea to bathe about three times a day, and wash their entire bodies as well as their clothing with coconut scrapings. They wash the children at the same time, beginning with the youngest infants. They wash out the ears, mouth, nose, and eyes with leaves, a process which is, of course, accompanied by cries and shrieks on the part of the children.

11: Born--187 (1903) 1904 Woleaians
116, 304, 832 Woleai

Many, but not all of the women and girls are tattooed on the mons Veneris. The pattern represents a bird or a kalong with outstretched wings, the tips of the wings touching the groins, the point of the beak pointing toward the vulva.

When a woman gives birth to a child, she utters several strange, piercing cries. This is a signal which can be heard by everyone. Each house used for a confinement is newly built especially for that occasion. These im-mellepel are situated at some distance from the dwelling houses, on the beach, and a woman remains there for ten days after the confinement. [188] The members of her family, even the men, visit her constantly, except for those men who are skilled in the art of navigation and who are in charge of deep sea sailing expeditions. Her food during this time is the same as that of the other women.

After the ten days have passed, the hut and all the mats used by the woman during her stay are burned down, and she returns to her home. During the pregnancy and for a long period after the confinement the woman may not have sexual intercourse. I was told that this rule covered a period of several years. There are ways, however, to circumvent this prohibition.

The woman gives birth either in a kneeling position, leaning slightly forward and pressing her hands on her thighs, or she rests in the lap of another woman in a half sitting, half lying position. A shell with a sharp edge, gilgil, is used to cut off the navel cord. The cord is not tied; one of the women present chews a herb and spits it on the bleeding wound; this is said to stop the bleeding immediately. They bury the afterbirth, pei.

11: Born--188 [2] (1903) 1904 Woleaians
116, 845 Woleai

I was told that many women have twins; some time ago, a woman from Falalis had even given birth to quadruplets, but they did not live. The natives believe that white women, "like cats and dogs", always give birth to several children at a time.

During their menstrual period, pungelog, the women and girls stay in a small house for menstruating women. The girls wear a bunch of light green leaves inserted in their grass skirts at that time. They have strict dietary rules; they may not eat anything prepared or even touched by a man.

It is against the custom to have sexual intercourse with a girl who has not yet begun to menstruate. This, however, is frequently disregarded, especially by older people, in spite of the belief that it may hurt the girl's health.

The Jap custom of isolating a girl for three months after her first menstrual period and blackening her teeth does not prevail here. Public opinion disapproves of sexual intercourse before marriage, while this is allowed on Jap. A girl is always accompanied by a group of children of both sexes, who are, as it were, the guardians of her chastity. It is considered very [189] improper for a girl to go into the bushes by herself. In spite of that, many girls follow their own inclinations at night. There are, however, a large number of 15 and 16 year old girls who remain virgins until their marriage.

11: Born--189 (1903) 1904 Woleaians
116, 533, 535 Woleai

The development of art among the Oleaï natives is on a very low level. I saw no musical instruments of any kind. There is said to be a kind of jew's harp for children, consisting of a single string which is plucked to produce different notes.

The dancing songs of the natives here are, if possible, even more monotonous and lacking in melody than those of the Jap natives. The dances, baruk, are more rapid and lively. Here, too, clapping the hands and beating the thighs and armpits are the chief movements of the dance. In some dances the performers produce a peculiar sound by puffing out their cheeks and snapping their index fingers against them.

11: Born--189
116, 595, 584

(1903) 1904

Woleaians
Woleai

There is no law against polygamy, because of economic reasons monogamy is almost universal. If a young man wishes to marry, he must make large payments to his future father-in-law, and he must have some possessions, such as breadfruit and coconut trees and canoes. Poor men are badly off; it is extremely difficult for them to find a wife. Even a wealthy suitor may be rejected by the girl with the expression, "itoai (I do not want to)", if his appearance does not please her.

11: Born--189
116, 837, 684

(1903) 1904

Woleaians
Woleai

Adultery among the inhabitants of the same island is not unusual and is not regarded as anything important since in that case the inhabitants consider themselves almost one family. If the offender comes from another island of the atoll, however, adultery is considered a serious crime and is revenged. As soon as a crime of this sort has been discovered, the word spreads to all the islands, and almost all the men sail to the island of the guilty man to punish him. They burn his house, cut down his breadfruit and coconut trees, and break his canoe, in short, he loses his fortune. There is never any corporal punishment.

Few of the houses have ornaments on the gables or the equipment. The only attempt worth mentioning is a pattern on the front and back of the houses, consisting of a row of fish painted on a white background. I found no carved human and animal figures such as those made on Jap. I saw one carved canoe, [190] but the workmanship was crude and careless, and could not be compared with that of Jap. The reverse is true of the actual canoes used. The crude, unattractive canoes of the Jap natives cannot compare with those of the natives of Oleai.

11: Born--190 (1903) 1904 Woleaians
116, 764 Woleai

When a man dies, his friends and relatives from the entire atoll come to the funeral. They take part in the lamentations and bring presents to the family of the deceased. There are no dances. The body is wrapped in a mat. Two or three days after death it is placed in a casket made of the parts of a canoe. It may be buried at the outskirts of the group of dwelling houses; otherwise, the casket is taken outside of the reef, weighted with stones, and buried at sea. No mounds are erected above the graves. A rectangular stone wall encloses the grave, on which coral pebbles have been strewn. The natives give as a reason for burials at sea the fact that a stranger might walk across the grave and so disturb the peace of the departed, or that children might laugh and play on the graves and thus "play with the dead"! A body may be buried in the grave of a deceased relative.

11: Born--190
116, 789

(1903) 1904

Woleaians
Woleai

The natives use all sorts of magic and enchantments for animate and inanimate objects. They twist their bodies into grotesque shapes and clap their hands as they utter their formulas. The formulas are applied to all the accidents of human existence. They are used to prevent illness and death, to help canoes which have lost their course, or at least to guide them to a neighboring island. If a rainstorm is approaching, a formula prevents it from hitting a canoe out on the open sea. Once when I was on my way to visit a woman who was very ill with dysentery, I met a canoe in which a woman adorned with flowers was sitting. She sang magical formulas and made strange movements with her paddles as she rowed out toward the sea. The purpose of this was to induce the devil, aissis, to leave the sick woman and to follow her voice. Later, when the woman recovered, her relatives probably explained it by this magic, and not by the Ipecacuanha which I had administered.

11: Born--190-191 (1903) 1904 Woleaians
116, 152, 609 Woleai

The Oleai natives are by nature a very friendly and peaceful people. They have never had any wars, and they have no weapons for warfare. It is all the more striking, then, that, after a longer stay with them, one becomes aware of behavior which can only be described as forward, if not impudent. [191] In their relationships with white people they make no attempt to conceal the fact that their only object is to make as great a profit as possible. This is in marked contrast to the charming and sincere behavior of the Jap natives which make all transactions with them pleasant and friendly.

No matter how unimportant the transaction, the native in question never fails to ask mita gatschau (What will you pay?). The term gatschau, to pay, might be called the leitmotif of the Oleaï natives in their dealings with white people. Whoever pays well is a good man, and he who does not is bad. This is true of the natives of all ages.

A small birl, barely three years old, once saw a picture of a woman in one of my magazines. She asked me if it were my wife, and when I laughed and said that it was, she immediately asked, "mita gatschau?".

While the people of Jap often refuse payment, even for a large amount of work, with the words "pelnou olag (It is only an act of friendship)", and never demand payment outright with very few exceptions; the natives of Oleaï immediately counter a request with the question, "Do you have enough tobacco to pay for this?". If one wants to rent a canoe, it must be paid for; then payment is demanded for each of the natives who goes along, whether his presence is necessary or not, and finally every time a magical formula is used for a possible squall, far removed from the course, it must also be paid for.

I believe that this unpleasant trait in the character of the natives is a result of the poor example which white people so far have set to the natives. For the most part, they have come into contact only with traders and sailors, who in a sense were dependent on the natives and always demanded something from them. The natives themselves were always the givers, not the receivers. Added to this is the fact that there were many

drinkers, rough men, and other undesirable elements among the Europeans, which naturally did not increase the respect of the natives for white people.